THE DOOR OF TRVTH OPENED:

OR,

A brief and true Narrative of the occasion how Mr *Henry Burton* came to shut himself out of the *Church-doors* of *Aldermanbury:*

Published in Answer to a Paper, called, TRVTH SHVT OVT OF DOORS:

For the Vindication of the Minister and People of *Aldermanbury*, who are in that paper most wrongfully and unjustly charged; and also for the undeceiving of the *Underwriters*, and of all those that are misinformed about this businesse.

In the Name, and with the consent of the whole *Church* of *Aldermanburie*.

Rom. 16. 17. *Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.*

1 Cor. 11. 16. *But if any man seem to be contentious, we have no such custome, neither the churches of God.*

1 Cor. 1. 10. *Now I beseech you, brethren, by the Name of our Lord Iesus Christ, that all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together in the same mind, and in the same judgement.*

LONDON,

Printed for *Christopher Meredith* at the Crane in *Pauls*-Church-yard, 1645.

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THE Door of Truth opened.

IT hath pleased M. *Burton* in the later end of his Paper, to call his *Narrative* an *unpleasing discourse*. A fit *Epithete* for such a paper. *Unpleasing* we believe to *God* himself; *unpleasing* to all meek, humble and peaceable Christians; *unpleasing* to his *quondam* loving neighbours and friends of *Aldermanbury*; *unpleasing* to most of the *underwriters*; and we conceive it will at last become an *unpleasing* discourse to M. *Burton* himself, when the judicious and impartiall Reader shall clearly and fully understand the true grounds and causes of his discontinuing to preach his *Catechisticall Lecture* in *Aldermanbury*; which before we come to declare, we desire the Reader to take notice of the Title of the *Narrative*, which is, *Truth shut out of doors*: or, *A brief and true Narrative of the occasion and manner of proceeding of some of Aldermanbury Parish, in shutting their Church-doors against me.*

In which Title M. *Burton* doth seem to assume to himself the name of *Truth* (which is a very high and sacred *Title*) and to make the *shutting* of *him* out of doors, to be the *shutting* of *Truth* out of doors: which how fit it is for any humble and self-denying Minister to speak of himself, we leave it to the Reader to judge.

And besides, This Title layeth a very heavie charge upon the *Church-wardens* and others of *Aldermanbury*, as if they were now become enemies to the truth, as if they had shut the Church-doors upon truth, insomuch as that it is cried up and down the streets of the City, *Truth shut out of the doors of Aldermanbury*, to the great disparagement and defamation of us all; so great, as that we conceive it to be a high breach of the ninth Commandment, and we expect *Reparation*. And as he *hopes in this his Narative that* M. *Calamy will finde just cause publikely to confesse* at his next *day of humiliation*,

miliation, Let us be ashamed and confounded, so he must give us leave to say, that we expect, and that more justly the like from him.

Especially, if the Reader will be pleased to consider the *Texts* of Scripture that are subjoyned to the Title page. In which he doth secretly seem to insinuate (for to what purpose else are they there put?) That because he is not suffered to preach any longer at *Aldermanbury* (upon just causes hereafter to be mentioned) That therefore, *Truth is fallen in the streets, and equity cannot enter.* That therefore, *We are a rebellious people, lying children, that will not hear the Word of the Lord, who say to the Prophets, Prophesie not right things.* And like to *the Scribes and Pharisees, who commanded Peter, Iames and Iohn not to teach in the Name of Christ.* Now whether this be not a perverting of Scripture, and an unparallel'd affront to *Aldermanbury*, we leave it unto the unbiassed Reader to determine. In the last text he justifieth himself, in the words of *Paul*, Act. 20. 27. which puts us in minde of a *Book* written by him of his life and sufferings, wherein he is pleased to compare his sufferings with the sufferings of St *Paul*, and in many things to preferre his sufferings above *Pauls* sufferings. And yet we doe not write this, as if we would any waies undervalue M. *Burtons* great suffrings, for which we *blesse God*, and for which we shall alwaies honour him, and we doe believe that therein he did great service to the Churches of Jesus Christ. But howsoever we would desire him to remember what our Pastour hath told us [a] *Cyprian* saith of many *Confessours* (especially of one *Lucianus*) that had endured much for Christs cause in times of persecution, and yet afterwards in times of peace, presuming upon their former sufferings, did venture to do many things which did much tend to the great disturbance of the *Church*.[b]

But leaving the *Title* page, let us come to the *Narrative* it self.

In which there are divers things *supposed*, and taken for *granted*, which are not to be supposed; and many things *misreported* and *misrepresented*. And therefore that the *Reader* may have the whole matter set before them in the right colours, we are necessitated to shew what these false *suppositions* and false *representations* are. And M. *Burton* must not be offended with us for speaking the truth. We professe that we write these things with grief of heart. For we know that the *common enemy* will take advantage by our differences; but woe be to him by whom those offences come. For our parts we declare

to

[a] *Epist.* 11. *Epist.* 13.

[b] And what he writeth to *Maximus* and *Nicostratus* & other *Confessours*, that after their glorious sufferings for Christ, made a *schisme* in the Church, & fell away to the *Novatian heresie*. Cypr. *epist.* 44.

And what *Eusebius* saith of one *Natalius*, that had endured much for the truth, & yet afterwards fell into a grievous errour, till God was pleased by his *Angels* to whip him into the truth again, Euseb. *l.* 5. *c.* ult.

to all the world, that had it not been that *Truth* would have been quite *shut out of doors* by our silence, we would not have answered this *Narrative* of *Truth shut out of doors*. But to come to the matter it self.

1. First, It is taken for granted thorowout the whole *Narrative*, That the shutting of *Independency* out of doors, is the *shutting of truth out of doors*. And that the desiring of M. *Burton* to forbear to preach his *Congregationall way*, is to desire him to *refrain* from preaching *the truth of God*. And that if M. *Burton* should balk this controversie, he should *balk a necessary truth of God*, and should *shut up truth close prisoner*. And many such like expressions, which will not we hope any whit move a wise and judicious *Reader*. For an opinion is not therefore a *truth*, because M. *Burton* saith it is. Bold and *confident assertions* may work upon those that have mens persons in admiration: but a wise and understanding *Christian* will consider not so much who speaks, nor the confidence of him that speaks, as the weight and strength of the arguments upon which his confidence is grounded. There was an *Athenian* that laid confident claim to every ship that came to the haven, and yet he had no true right to any, and was accounted a mad man for his labour. The reformed *Churches* know no such *truths of God*. Anp he himself (we believe) hath not been many years of this judgement. But howsoever let not M. *Burton* assume such a high measure of confidence to himself, as to make his judgement, and the *truths of God* to be *terms convertible*. The world is too wise to believe any such thing. And many will say that this is *self worship* and *self-idolatry*.

2. Secondly, M. *Burton* doth take it for granted, *That he is bound to preach every truth of God that comes in his way*, in this his Catechisticall Lecture; and *that he is not to shut up any truth close prisoner* (as his phrase is) *And he blesseth God that the Committee when they met together, not one of them did use a word of perswasion to him to balk any one truth in opening and plowing up the Scriptures*. But we are informed by some of the Committee, that upon his first admission to this Lecture, he was desired not to meddle with the points in controversie (which he is pleased to call the *truths of God*) And that he did promise so to do, or at least by his silence gave his consent. And we can upō certain grounds assure the *Reader*, that M. *Burtons* medling with the points in difference is much displeasing to most of them, who profesſe that they will not countenance him, nor maintain him in it. And that

they ſent one of their Committee to M.*Burton*, ſince his ſaid Lecture ceaſed, to perſwade him to deſiſt from preaching his Independent opinions amongſt us. And therefore we wonder that M.*Burton* durſt write after ſuch a manner concerning the Committee. Howſoever, if M.*Burton* will yet perſevere in this his reſolution, and this be alſo the judgement of his brethren (as we hope it is not) mark the miſchiefs that muſt neceſſarily follow hereupon.

1. All underwriters, that are not Independents in their judgments, muſt be forced to ſtudy this caſe of conſcience, *Whether they can with a ſafe conſcience contribute to the maintenance of that Lecturer, which is engaged in his conſcience to preach up that opinion which they think diſagreeable to the Word of God, whenſoever it comes in his way?*

2. This miſchief alſo will follow, That all Presbyterian Miniſters, in whoſe Churches theſe our brethren preach, with ſuch a reſolution made known, muſt either by their ſilence be acceſſary to the miſguiding of their people, or by confuting them, make their Pulpits places of ſtrife and contention, to the great diſturbance of piety & peace, or do a third thing which will not be very pleaſing to them or us.

But it ſeems ſtrange to us, that M.*Burton* ſhould thinke himſelf bound to preach his particular opinion in every Congregation: And that all truths (as he cals them) are to be preached at all times, in all places. Is it not ſufficient to preach his private judgement to his own gathered Church, but he muſt think himſelf bound in conſcience to come to infect (for ſo we judge it) all Congregations whereſoever he comes? If this ſhould be the principle likewiſe (which God forbid) of all his brethren, let the wiſe Reader conſider what a City-devouring fire this principle would quickly kindle.

3. Thirdly, M.*Burton* doth take it for granted, that he did preach no other wiſe, *Sept.* 23. 1645. then is ſet down in the *Narrative*. But certainly, if he had preached only, as he ſaith, againſt *man-worſhip*, and *will worſhip*, *blinde obedience* and *reſting finally* upon mens determinations in matters of religion, without looking into the rule of the Word; thoſe of us that heard him, would not have taken the leaſt offence at it: For we have often, and often heard the ſame doctrine from our own Miniſter. And therefore we think it very raſhly done of him, to charge M. *Calamy*, *That he ſhould in the face of God, and of the Congregation, bring this truth as a grievous ſin to be bewailed:* for he cannot but know that this is very unlikely, if not impoſſible to be true.

But

But there are divers others besides the Parish Clerk (as M. *Bu.* by way of scorn cals him) that are ready to depose, that he did preach otherwise then is set down in his *Narrative*. And here we cannot but take notice how Bishop-like he lords it over the poor Parish Clerk, telling us of a *garment of many peeces patch'd together*. But surely it doth ill become his *gravity* to jeast at a mans calling, and worse become his *goodnes* to trample a poor godly man thus under his foot. And let the Reader judge, whether this discourse of the Parish Clerk were not sewed into the Narrative, as an old patch into a new garment, for it comes in very abruptly. But to the busines. There are those amongst us, that will depose that M. *Burton* said, *That for a people to wait upon man for a form to worship God by, was Idolatry*. Nay, *For a people to wait upon Parliament or Assembly, for a form to worship God by, was worse then corporall Idolatry*.

Ob. But, saith M. *Burton* in his conference with M. *Calamy*, Will you not give credit to me, as well as to those that informed against me?

Answ. If he saith, That these things are not in his notes, or that he intended not to preach thus, we will believe him. But if M. *Burton* saith directly, *He did not preach thus*; We conceive it a very unsafe thing for a man to affirm a *Negative*, when three or four will witnesse the *Affirmative*. One that heard him at that time, tells, that when he said, *Mistake me not*, he added presently, *I scorn mistakes*. And the party perceived he began a little to be angry. And a man in a passion may say that which was not in his Notes. But if he thinks this harsh dealing, let him but review his *Narrative*, and consider how he deals with M. *Calamy*, believing and publishing to all the world what he collected out of his Sermon, but from one man, who is one, as we hear, of his own Congregation; whereas we have witnesse, more then one, for what we say. And also not believing that M. *Calamy* was not acquainted with his *shutting out* (as he cals it) though the *Church wardens* came on purpose to certifie him of it. And though he himself affirmed it to him at the conference he had with him, and though he hath no witnesse to prove the contrary. So great is his uncharitableness.

4. Fourthly, It is taken for granted, that M. *Calamy* in his Fast Sermon, *Septemb.* 24. 1645. did call upon his people to be ashamed and confounded, as for divers other things, so amongst the rest for this, *That whilest the Parliament is sitting, and labouring to settle things,*

...ngs, and while the Assembly of Ministers are studying to settle Religion, and labouring to heal our breaches, should be separating from us; Thus much he confesseth he said. But now whereas it is added he should say, That this is a sin to be ashamed for, *That while a house is a purging, men should separate from the defilements, and not waite to see what the purging will be.* He conceives this to be either the wilfull, or ignorant mistake of his *Notary*. And he desires M. *Burton* would name another witnesse, if he can: For the Apostle saith, Receive not an accusation against an Elder, under two or three witnesses. He never thought, much lesse preached, that we should joyne with a *defiled Church in her defilements.* It is one thing to joyne with a *Church* in her corruptions: Another thing to separate from a true Church, because of some *defilements* that may be in it. And this is that for which we thinke people ought to be *ashamed and confounded*; Because for some few, (and those but supposed) defilements they *separate* not onely from *defilements*, but from the true *Churches of Jesus Christ*, and ingage themselves into separated Congregations, and doe not waite and tarry to see what *Reformation* the *Parliament* will make. And this is no more then five (as we remember) of your brethren have written, as their judgement in print. And therefore what M. *Burton* writes in his margin, to prove *that every one ought to-day, before to morrow, to separate from present defilements*, is but to fight with his own shadow. For though we must separate frō the *defilements of a Church*, yet we are not to separate from a *Church*, for every *defilement* that is in it. The Church of *Corinth* had many defilements in it, as many we believe as the Church of *Alderman-bury*; And so had divers of the Churches to which Christ wrote. And yet neither Christ, nor his Apostles doth perswade the people to separate from those Churches, because of the defilements. And if this doctrine were true doctrine, we believe men will soon finde cause to separate from some of their Churches, as well as ours. The time was when in print, the *Church* of *Alderman-bury* was accounted a *true Church*, even by one of his owne way. And we can assure him, That it is much purer now, then it was then.

And that you may be sure your Scribe did mistake M. *Calamies* Sermon, consider that one passage, though of no great consequence. M. *Calamie* said, Is not this to croud people *into separated Congregations*? And your Notary hath it, *Into secret Congregations.*

A letter written by M John Batchelor.

But he addes in his Margin. *That each man in his place and each Minister in his place, must forthwith fall to a purging out the defilements, not knowing What others purging may prove to be, and how long we may waite, when in the interim we and our house may perish in our defilements.*

ments. But to this we answer.

First, That we would gladly know what these *defilements* are, that he saith are still in our *Churches.*

Secondly, How will he prove that these *defilements* are of such a *soul-destroying* nature, that they that live in them, must *necessarily perish?*

Thirdly, Doth he not directly tell us in this passage, That we must not waite to see what *Reformation* the *Parliament* will make? And is not this an unexpressible prejudice to their proceedings?

Fourthly, It is our opinion, That every Minister, and every man ought so to administer, and so to partake of Gods ordinances, as not to sin in the administration, and participation of them. And this they ought to doe to day, before to morrow. But we conceive, and, if it were a fit oportunity, would prove, that this may be done without *separation* from us. It is one thing to keep our selves *pure from pollution*, another thing to gather *Churches out of Churches*, and to set up a *new frame of Government*, according to the private judgement of the *Minister* and people of every particular Church. This we conceive to be his practice, and of dangerous consequence; and for this we thinke he hath no warrant in the Word, but that he ought to waite yet longer upon the *Magistrates establishment.* The Scripture gives much power to Magistrates, in purging of Churches, when corrupted: As we may perceive by the examples of *Asa*, *Hezekiah*, and *Josiah.*

But we are very glad to reade in his Margin, that he makes mention of our *solemne League and Covenant.* And we hope he will remember that he hath sworne to indeavour the *extirpation of Heresy, Schisme, and profanenesse, and to bring the Churches of God, in the three Kingdomes, to the neerest conjunction and uniformity*, &c.

M. *Burton* goeth on in repeating M. *Calamies* sermon, according as his one onely witnesse did dictate unto him. And he saith, That he preached that we should likewise be ashamed and confounded, that any should preach, *That it is Idolatry to waite upon the Parliament or Assembly, and that it is above all corporall Idolatry, to waite upon them till they settle a Government.* And here he triumphs exceedingly, and insults, (such is his spirit) as much over M. *Calamy*, as he did before over the Parish Clerke. He saith, *he hopes that* M. Calamy *will in his next solemne day of Humiliation, finde just cause publikely to confesse, Let us be ashamed and confounded.* And in an-

other part of his Narrative, ſpeaking of the ſame thing, he ſaith, *O that I might heare a ſecond voice in Alderman-bury pulpit, and that on the like ſolemne Faſt day; Let us be aſhamed and confounded, that we have bin aſhamed of the truth, more precious then our lives, and have ſhut it out of doors*, &c.

But let M. *Burton* tell us, whether he be in jeſt or in good earneſt. Doth he think that any meek, or humble Chriſtian, will approve of this language? For our parts we will not cenſure him, but mourne for him. Doth he not thinke that this is a ſinne to be bewailed, that it ſhould be preached, *That it is worſe then corporall Idolatry, to waite upon the Parliament, to ſee what Government they will ſettle?* Is this Doctrine a *Truth more precious then our lives?* Is this doctrine a cleare and undoubted truth? For ſo much he ſeems to ſay in expreſſe termes in his *Narrative*, in theſe words--- *And being at the very worſt, a clear and undoubted truth*: which words we cannot but wonder at, and we believe when the Reader ponders them, he will ſtand amazed at them.

Object. But M. *Burton* ſaith, That he did not preach as it is here ſet down.

Anſw. But to this it is anſwered. 1. That now he owns it as it is heere ſet down as a clear and an undoubted truth. 2. That M. *Calamy* did not name him by name. But to this he replieth in his conference with M. *Calamy*, *That he needed not to name you, for all that heard both you and me, underſtand plainly enough, you did mean me, ſo freſh it is in memory.* But in this anſwer of his he doth ſeem ingenuouſly to confeſſe, that he ſaid the words he denyed he ſaid. For if he ſaid no ſuch thing, and ſpake nothing in derogation either of Parliament or Aſſembly, but made honourable mention of both; How is it poſſible that they that heard him, and M. *Calamy*, ſhould ſuppoſe that M. *Calamy* meant him? This very anſwer of his, doth ſeem to confeſſe a guiltineſſe. But to put him out of doubt, it is anſwered. 3. That M. *Calamy* hath good proof of others that have preached to this effect, though he had not. And therefore had juſt cauſe to ſay ſo, although he had not preached at all the day before. It is no wonder to heare men preach up their own practice. No wonder to heare thoſe men preach againſt peoples tarrying to gather into ſeparated Churches, who daily gather people into ſeparated Churches.

But he deeply chargeth M. *Calamy* in divers places of his Narrative,

tive, becauſe he did not ſend to him to know the truth of thoſe things, whether he preached them or no, before he ſpake of them in the pulpit.

But it is anſwered. That if indeed no other had ever preached to the ſame effect, or if he had named M. *Burton* by name, or if he had ſaid it had bin preached in that pulpit the day before, or if it had bin preached in another Church before other people, then indeed there might be ſome ground and reaſon for this accuſation.

But ſeeing that others have preached the like, and M. *Burton was not named*, and that it was about a ſermon preached in his own *Church*, before ſome of his own people, of whoſe faithfulneſſe he had no reaſon to doubt: And ſeeing it was onely ſpoken in a generall way, M. *Burtons* applying of it to himſelf, doth give us juſt cauſe to thinke that he was guilty of it.

Fifthly, It is taken for granted, that the Church-wardens ſaid unto M. *Burton*, *That they were ſorry for what they had done, if they had done amiſſe.* But they ſay that they did not ſay, that they were ſorry for the *thing* they had done, but only for ſome *circumſtances* about the manner of doing of it. And they doe now further tell him, that upon diligent ſearch made, they cannot finde out by whoſe authority and allowance he firſt came to preach his Catechiſticall lecture amongſt them. M. *Calamy* ſaith, That none ever ſpake to him, to deſire his conſent. And our former Church-wardens deny, that ever they gave their approbation. *And therefore they ſuppoſe, he hath no ſuch cauſe to take it ill, if they upon juſt grounds forbid him to doe that which he never had warrant, nor authority from them to doe at all.*

Sixthly, And eſpecially M. *Burton* takes it as a thing ſuppoſed, that his ſermon preached *Sept.* 23. 1645. was the *cauſe*, and the *onely cauſe* why he was deſired to forbear preaching at *Aldermanbury*. Whereas this ſermon was rather an *occaſion* then a *cauſe*; And if a *cauſe*, yet not the *onely* nor *chief cauſe*. The Reader muſt know, that M. *Burton* hath often and often preached his own private opinion of *Independency*, in his Lecture at *Alderman bury*, to the great offence and ſcandall of ſome of us, that have hereupon reſolved never to heare him more, becauſe we heard ſuch things, which as we thought, were contrary to truth. And therefore M. *Burton* need not wonder *what ſpirit haunted thoſe wals and threſholds, that ſo few people came to heare him in that place.* Surely it was

the *ſpirit of errour* that *haunted* them, and drove them away. For ſometimes (as we are informed by thoſe of our own Congregation that heard him) he would urge *a neceſſity of entring into a Church-way*, and that there *is no expectation of ſalvation without it.* And that it was *as neceſſary to be joyned in Church-fellowſhip, as with Chriſt the head.* Another time, *That a member that walks out of Church-fellowſhip is unuſefull to it ſelf*, as if a foot and a leg be out of joynt, it is unuſeful for any that walks ſingly and alone, without being in Communion and in a Church-way, *He is out of the body of Chriſt, and ſo is unuſefull to himſelf and others.* Again, *You complain you grow not in grace: but joyn in a Church-Way, here is growth in grace. A member out of his proper place growes not.* Another time, *That none ought to be admitted to the Supper of the Lord, but ſuch as were entred into a Church-way, and had covenanted in a Congregationall-Way.* And that *none could receive the Sacrament aright, that had not firſt taken the Church covenant.* And *that to joyn in a Church way, is more then to be a Proteſtant at large, becauſe they ought to watch over one another, and thoſe that refuſed to joyn, were as* Cain, *that are ready to ſay*, Am I my brothers keeper? They that wrote his Sermons do alſo tell us, *That he made ſundry Sermons to preſſe the neceſſity of gathering Churches, and covenanting together.* They tell us likewiſe that he ſhewed *how dangerous it was for men to ſet up Churches Provinciall, Nationall, or Parochiall. This was Antichriſtian and Babyloniſh, ſet up by the Pope, that all in a Pariſh might come to Maſſe.* Another time he ſpake againſt paying of Tithes, as Popiſh, &c. Such things as theſe he often and often, as occaſion ſerved, did not ſpare to preach and urge with great vehemency: Inſomuch as many of us, and others of the City did reſort to M. *Calamy*, and told him that they wondered how he could with a ſafe conſcience ſuffer ſuch things to be preached, which they knew to be ſo contrary to his judgement. Upon this M. *Calamy* at one time got a reverend *Miniſter* of M. *Burtons* acquaintance to go to him, and to deal mildly with him about theſe things, and to repreſent the ſcandall of the people. But all the anſwer, as he remembers, returned was, that M. *Burton thought himſelf ingaged to preach the kingdom of Chriſt.* Upon another time M. *Calamy* did likewiſe ſpeak to one of his brethren of that way about it, and all the anſwer to his utmoſt remembrance that he had, was this, M. *Calamy, you know the man, and of what nature he is, it is in vain to ſpeak to him, he will doe*

What

What he list: And it may be he preacheth thus to see Whether you will cast him out, or no. At another time M. *Calamy* spake with another of the brethren of that way: and his advice was, *To get a meeting of* M. Burton, *and the rest of his brethren, and they would see if they could perswade him to desist from preaching his Church way in Aldermanbury.* But notwithstanding all this, M. *Burton* continued in his Tuesday Lecture, upon all occasions promoting his Congregational-way, till at last, upon occasion of his Sermon, *Septemb.* 23. 1645. The Church-wardens sent to him the day before he was to preach, to forbear preaching any more at *Aldermanbury.* And this they did without acquainting M. *Calamy* with it, whatsoever M. *Burton* thinks to the contrary. Of which, as soon as M. *Calamy* heard, he sent for the Church-wardens, and obtained of them upon the *Tuesday* morning (which was the next day after) to go to M. *Burton*, and to declare the whole truth to him, how it stood, That M. *Calamy* was a stranger to the businesse: That upon M. *Calamies* intreaty they came to him, assuring of him that if he would be pleased to forbear the points in difference, and to preach *Jesus Christ*, and him crucified, the doctrines of faith, repentance, *&c.* they would willingly and cheerfully suffer him to preach. But he answered, as it is set down in the Narrative, *That he was not to be restrained from preaching any truth of God.* Now let all indifferent Readers judge, whether M. *Burton* by his former practices, and his last answer doth not *willingly and wilfully shut himself out of the Church doors of Aldermanbury.*

For though he supposeth his Congregationall-way to be the *truth of God*, yet it is never the more the *truth of God*, because he supposeth it. And if he thinke it his duty to preach those truths (which we thinke errours) in *Aldermanbury*: *The same conscience that obligeth him to preach those truths, will oblige* M Calamy, *who thinks them errours, to preach against them.* And by this means the course and fruits of his Ministery will be much hindered, and the Pulpit made a stage of contention, and to speak uncertain sounds; one thing upon the *Tuesday*, another upon the *Lords day*. *We appeal to* M. Burton, *whether ever he did, or ever will give leave to a Presbyterian Minister to preach his Presbyterian opinions to his people, that he hath gathered? Or if any should occasionally preach them to his people, Whether he would not thinke himself bound in conscience to confute them?* We demand further, *Whether he doth not thinke it his du-*

ly, to hinder (as farre as he can) that a Presbyterian Minister, resolving to preach his way (as supposing it the truth of Christ) should be suffered to preach once a fortnight to his people. And whether, if he should be a means to hinder it, he can be said to shut Truth out of doors? Let M. *Burton* seriously study these questions, and not thinke it hard measure, that he is not suffered to doe that in *Aldermanbury*, which he would not suffer to be done in his own Congregation.

But further, we would have him to know, that they that are for the *Presbyterian government*, do firmly believe that that which they hold hath clear light out of the Scriptures, & that they are able to prove it: and that the Congregational-way is an invention of man: and that there is no Word of God for a *Church-covenant: for gathering Churches out of Churches*; for *assuming all Church power within themselves independently*: And that this is a way and means to divide the body of Christ into as many schismes, as there be Congregations. And he must not thinke that the *Presbyterian Ministers* are so void of a good *conscience*, so *cruell* to the *souls* of their people, so *ashamed* of the *truths* they hold, as to suffer them to be trampled under feet, and their people to be seduced by one that shall preach in their own Pulpits, with a profession to preach down the Presbyteriall government, and they in the mean time sit quiet, and betray the truth, and their people by their wicked silence.

Adde to this what was said before about the Committee, and divers other things fore-mentioned, and then it will appear to all peaceable and unprejudiced Readers, that there is just cause that M. *Burton*, continuing in this minde and judgement, should not continue his Lecture at *Aldermanbury*.

7. The seventh thing that is mis-represented and mis-stated, is, the conference that was between M. *Burton* and M. *Calamy* in private. Of which that there may be a right and full representation, the Reader must know, That when M. *Calamy* perceived by M. *Burtons* answer upon the Tuesday, that he was resolved not to cease preaching the points in difference (and as one very neer him, told some of us, that M. *Burton* would not be *muzled up*) he sadly weighed all things that might happen hereupon.

On the one side he considered, that in this uncharitable age, even good people would be ready to censure him very deeply (though never so innocent) and charge him as the chief, if not the sole authour of what was done, and that the times were too too full of divisions

viſions already, and that there was little need of new rents and ſchiſmes. And therefore he concluded with himſelfe to doe all that he could with a ſafe conſcience for M. *Burtons* re-admiſſion.

On the other ſide, he conſidered, That this was done without his privity or knowledge, and that the hand of God was in it, and that if now he ſhould be inſtrumentall for his re-admiſſion without a promiſe, or at leaſt a fair overture upon good ground (for he did not expect a formall promiſe) That M. *Burton* would preach only ſuch things wherein they did both agree, he ſhould for the time to come be acceſſary to all the miſchiefs that might happen, if any of his people ſhould either be led away, or if not quite led away, yet puzled and enſnared by what M. *Burton* ſhould preach. And this his ſcruple was the more encreaſed, becauſe M. *Burton* had already taken one of his Congregation into his Church, without ever acquainting him with it (which is ſurely a great injury to M. *Calamy*, and ſo great, as that we have good cauſe to beleeve, that few of his brethren would have done the like.) By this he perceived that M. *Burton* was reſolved to catch (we will not ſay, to ſteal) as many as he could from his Church. Now here was the *caſe of conſcience, How far he might be active in M.* Burtons *re-admiſſion.* He conſulted with godly, learned. He was told, *That as things then ſtood, he could not with a ſafe conſcience intreat for his re admiſſion, unleſſe he had ſome ground to believe that M.* Burton *would not preach his Congregationall-way amongſt his people.* Upon this the Wedneſday after this Tueſday, M. *Francis Shute* comming to viſit M. *Calamy*, who was ſick, M. *Calamy* communicated the whole buſineſſe to him, and deſired him to relate it to the Committee, that they might have a right underſtanding of it, and to endeavour that the Committee might uſe their intereſt in M. *Burton* to prevail with him to forbear the points in difference, that ſo he might be re-admitted. How farre M. *Francis Shute* did manifeſt his diſlike of M. *Burtons* medling with his Congregationall way in his preaching at Aldermanbury, we will not relate. But as M. *Calamy* conceives, upon M. *Shutes* applying himſelf to the Committee, proceeded the conference ſpoken of in the Narrative. For M. *Shute* came afterwards and told him that M. *Burton* would come to him. But he replied, That as ſoon as he was well he would go to M. *Burton.* But M. *Burton* prevented him.

Little

Little did M. *Calamy* think that such a private conference should have been made publike, and cryed up and down the City, and therefore he had no witnesse on his side to attest what he said. But seeing it is the will of God to have it so, and to suffer the fire of contention to kindle more and more, let the pious and peaceable Reader read over the conference, and then tell us.

1. Whether most of the conference be not already answered: Whether it doth not mis-represent the whole businesse, and take the six things before named for granted, which we have abundantly proved to be far other wise.

2. Whether in this conference M. *Burton* doth not discover an *Episcopall spirit*, rather then M. *Calamy*. Indeed M. *Calamy* did not enumerate the particular things, for which we took offence at some of M. *Burtons* Sermons: but the reason was, because he was desirous to *accommodate* and *reconcile* differences, and not to increase them. And this was the reason likewise, why his Clerk was not sent for, because, as M. *Francis Shute* then said, it would but increase the contest between M. *Burton* and him, and make the breach wider.

Adde further, That M. *Calamy* thinks that M. *Burton* hath misplaced many of his Questions, putting one before another, to the great prejudice of the conference, and interlaced many things, which (as he remembers) M. *Burton* did not say at the conference, and hath left out many things that M. *Calamy* did say.

One thing M. *Calamy* chargeth him withall, of which we will give the Reader a fuller account. M. *Calamy* had preached many Sermons out of *Matth.* 7. 6. concerning brotherly reproof, and the duty of *watching over one another*, and had shewed that this duty did belong to a Christian, as a Christian; not only as he was a *member of a Church*; and had likewise shewed how farre they that were members of the same Church, were to *watch over one another*. Hereupon he came to justifie an equall and prudent division and bounding of Congregations by Parishes, that so by their neer living together, they might the better watch over one another. And then he came to answer that Question, *Whether the living in the same Parish did make a man a member of that Church to which his house belongs?* It would be too long to repeat what was answered. But the next Tuesday M. *Burton* preached directly against bounding of Congregations by Parishes, saying, it was *Popish* and *Antichristian*,

or

or to that effect, as those that heard him relate. Vpon this M. *Calamy* when he came again to preach of this subject, amongst other things wished that all controversies amongst brethren might be laid aside, and that we would agree to preach Faith and Repentance. Then comes M. *Burton*, and calleth upon all Ministers to set up *Christs Kingdome*, and addes, But some will say, we must not meddle with these things, but onely *preach faith and repentance*. He answered, *we must not leave out faith and repentance, but we must preach Christs Kingdome, for we have liberty now to speak*, &c. In reference to this story, M. *Calamy* not naming the story, charged M. *Burton* for preaching point blanke against him. And his answer is, *It is possible I might casually doe so, yet without reference to you*. Whether this answer be satisfactory, let the Reader judge. We are sure that if it be sufficient, it will quit M. *Calamy* of most of the accusations that are brought against him in the Narrative.

As for that concerning M. *Lockier*, we spake since with the *Pastour* of the place where he Lectures, and he assures us, that it is true that M. *Lockier* hath ingaged himself by promise, not to meddle with the point in difference between the Independents and Presbyterians.

And for M. *Francis Shute*, because we love and honour him, we will forbear to write what we know. M. *Calamy* remembers not that M. *Hartford* should say. The Committee thought very hard that these things should be so carried, before M. *Calamy* had first spoken with M. *Burton*. The Committee surely are wiser, then to condemne a man before he be heard. We believe the Committee will not own this speech, much lesse thanke him for it.

Whereas in the later end of the conference M. *Burton* saith, *that he was sent home, without any hope of having the doors unlocked, We leaving him without hope of our keeping any truth close prisoner*. If these words were well weighed, they would give a *key* to the *Reader* to unlock the whole businesse. M. *Burton* resolveth, whersoever he preacheth, to let all truths out of prison, and whosoever will open the doors of their Church to him, must open their doors to all his Independent opinions also. How farre the Committee and the rest of the Vnderwriters, and others whom it concernes will approve of this, we know not. But sure we are, that whosoever reade h the *conference*, and this answer to it, will confesse that M. *Burtons* high language against M. *Calamy*, doth savour

more of ſelf-conceitednesse then of juſt accuſation.

8. The eighth particular which is miſ-related in this Narrative, is about a ſecond conference, which, as M. *Burton* ſaith, he procured out of love to Aldermanbury, *There were two of the Committee ſent to M.* Calamy, *to know of him, whether he would be pleaſed to ſuffer me to exerciſe there ſtill: His finall anſwer to them,* was; *That he could not in conſcience ſuffer me any longer to preach there, becauſe his people were of a contrary judgement.* Thus farre M. *Burton.* Now that the Reader may underſtand how farre this Relation is from truth, we will ſet down M. *Calamies* anſwer, as it was written, word for word, by one of thoſe two, who were ſent to him, and it is this,

November the firſt, 1645. M. *Iames Storer*, and M. *Robert Dolman* were ſent by the Committee to M. *Calamy*, about M. *Burtons* preaching in that Church. And his anſwer was,

1. *That he had no hand, directly or indirectly, in keeping of him out, and that that buſineſſe lay in the Church-wardens and Pariſhioners.*

2. *That if the Committee will ſend under their hands, that they are confident upon good grounds that M.* Burton *will preach the truths of Chriſt, and not meddle with the controverſie, he will be a means to the Church-wardens, and the Pariſhioners for his re-admiſſion.*

By this anſwer it may appear to all the world how deſirous M. *Calamy* is that M. *Burton* may be reſtored to his Lecture amongſt us. And we can further evidence to all that are willing to receive ſatisfaction, that M. *Calamy* hath dealt with many of the Committee, and hath made uſe of one of them in eſpeciall manner to deal with M. *Burton*, to ſee whether he could obtain of him to joyn with M. *Calamy* in a way of peace and unity. But M. *Burton* will either preach all his minde at his Church, or not preach at all. Now whether M *Burton*, or M. *Calamy* be in the fault, let the world judge. And that all men may likewiſe be fully convinced of *Aldermanburies* love, and good affections towards M. *Burton*, we doe here profeſſe to all that read theſe lines, That if M *Burton* will be pleaſed to forbear preaching his Congregationall-way amongſt us, and preach ſuch things, wherein both ſides agree, we will re-admit him with all readineſſe and cheerfulneſſe, and will promiſe to endeavour upon all occaſions to come and hear him. Which offer, if *M. Burton* refuſeth, let the world judge, whether *M. Burton* ſhuts

ſhuts himſelf, or be ſhut out of the Church-doores of *Aldermanbury*.

And thus we have given an Anſwer to this *unpleaſing Narrative*, ſo farre as it concerns us. And it may be the anſwer will be as *unpleaſing* as the Narrative. But our Apology is, *That ours is forc'd, his is voluntary*. It is a ſad thing that *Aldermanbury*, that hath had ſo much truth preached unto it, and hath had ſo many famous Preachers of truth, ſhould now be cried up and down the ſtreets of the City, as a people that ſhut *Truth out of Doors*. Who would not riſe up to wipe off ſuch an aſperſion? *Truth it is the purchaſe of the blood of Ieſus Chriſt: It is that which Chriſt brought into the World with him: For grace and truth comes by Ieſus Chriſt. Chriſt Ieſus came into the World to bear Witneſſe of the Truth. Truth it is the light and life of the ſoul, the Spouſe of the underſtanding, the food and ſuſtenance of the ſoul: It is to be preferred before gold and ſilver; pearls and precious ſtones are but dung and droſſe in compariſon of it.* And therefore if we contend earneſtly for the truth, and make it appear to all men, that we are farre from ſhutting *Truth out of Doors*. We hope that all that are moderate and ſober Chriſtians will not only not accuſe us, but commend us for it. We have done. *The Lord open all the doors of our hearts, that We may receive peace and truth as unſeparable gueſts to lodge Within us for ever.* Amen.

A POSTSCRIPT.

THere is one thing that M. *Burton* mentioneth in the *Narrative*, which though it concerns not *Aldermanbury*, yet we muſt not wholly bury it in ſilence, and that is concerning the *late large Petition for the ſpeedy eſtabliſhment of Religion*. Of which he ſpeaks very diſhonourably, as alſo of the Petitioners, as of men led with blinde obedience. and pinning their fouls upon the *Prieſts ſleeve*. We leave it to the Petitioners to anſwer for themſelves. For our parts we conceive that no Reader, unleſſe blinded with prejudice, can charge them with blinde obedience. For the Petitioners doe not deſire to have the *Modell* of the reverend Aſſembly eſtabliſhed, but the government of Chriſt eſtabliſhed, A Modell whereof, *&c.* Theſe

words, *A Modell whereof*, &c. come in with a parenthesis, and the sentence is compleat without them. All that they affirm about the Modell is, That the *Reverend Assembly* hath framed a Modell of the government of Christ, according to their ability, and presented it to the Parliament. And who but he that hath pinned his faith upon an Independents sleeve, can except against this? But if M. *Burton* be displeased with the Modell of the Reverend Assembly, we would intreat him that he at last, after so long expectation, would set forth his *Modell*.

FINIS.

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